2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

A2 They are upright in
[481] carriage and have a light, lithe, springy walk when young. Their noses are short and straight, flattish and rounded at the nostrils. Their mouths are wide, as a rule, and the lips thick. The neck is short and the brow high, broad and massive. The eye-socket is round and the eyebrows thick and long. They speak of themselves as people of the "same eye-socket" in contradistinction to their Japanese neighbours, whose eyes are very often almond-shaped. Just as the Jews of old said "bone of my bone" and "flesh of my flesh" to indicate blood relationship, so the old Ainu even
142 today say, "people of the same eye-socket," when they
826 refer to their own people. To have round, fat, red, chubby faces is considered by them to be very beautiful, and a fine pair of dark brown, twinkling, wide-awake round eyes peeping from under the eyebrows is quite a pleasing phenomenon. Especially is this so with children. Wavy hair is much prized among them, and one who has curly hair is said to be a person having the "hair of the gods."

826 The beards of the men form a remarkable feature
302 among them. They are very proud of them, more especially if they are extra long. And they take great care of them. I was once asked if I could give a man some grease or oil to put on his hair to make it look more glossy and grow longer! "What do you use yourself?" he asked! I have seen fine bushy beards more than a foot long among them, which, when turned white, gave the men a very dignified, venerable and patriarchal appearance. But I am bound to say that
[165] one does not now meet with so many old men as one did fifty years ago. The people do not seem to live so long now as they did in years gone by.

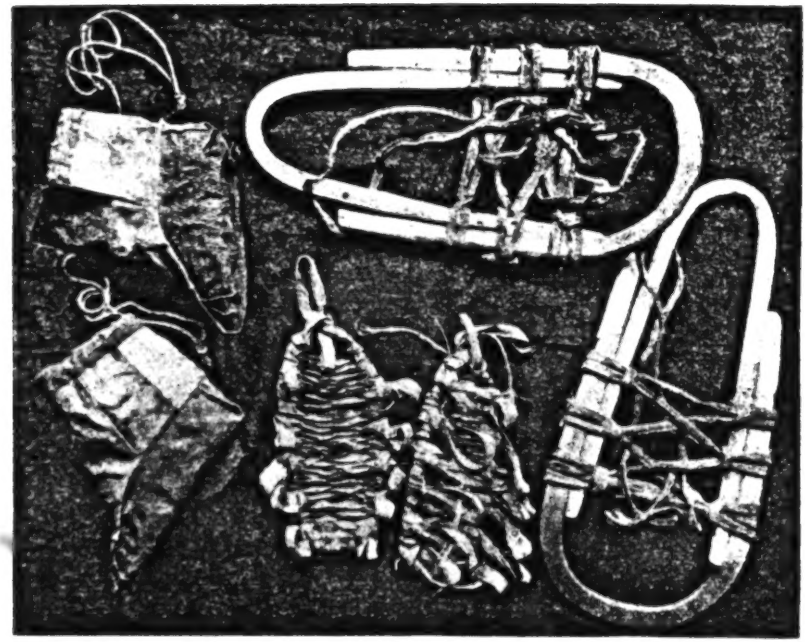
2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

4810

ONE OF THE VILLAGE FATHERS

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

291
H81



AINO SANDALS. SNOW-SHOES, AND FISH-SKIN SHOES.

[Facing p. 450 (c)]

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

CLOTHING.

The Ainos weave a very durable, coarse kind of cloth from the fibrous bark of the mountain elm, *Ulmus montana*, known as the *ohiyo*. Mr. Blackiston has pointed out that the species *Ulmus campestris* (Japanese *akadamo*) is also used. 286

The principal garment is a coat made of this material. It is patterned after one form of the Japanese coat. The shape is well shown in Plate XCVI, which represents the back of an embroidered coat made of the *ohiyo*, with strips of blue Japanese cotton cloth sewed on, and a running design of white braid, also produced in Japan. Such elaborate decoration is only applied to the best garments, those for common wear being quite plain. Japanese cotton goods are replacing the *ohiyo*. Already the native cloth is far less common than it has been, and while I was in Yezo I found it by no means abundant. The native looms will soon be out of use, for cotton goods, although less durable than the *ohiyo*, are warmer and softer. A narrow belt is worn around the waist. The women usually wear an under-garment of cotton, and occasionally an apron. 291 [177] [531] [439]

Leggins are worn by both sexes. These are very simply made, but are also often decorated with braid.

Sandals are worn in the summer (Pl. XCVII). These are said to be made of *kurumi no kawa*, walnut bark. The winter clothing is made of the skins of animals. For traveling in the snow there are shoes made of fish skin, and wide snow-shoes consisting of wooden frames with thongs of bear-skin, both of which are represented in this plate. [237] [481]

DWELLINGS.

The typical Aino house is a square or rectangular main structure, usually entered through a low gable-roofed passage-way. The framework is made of rough beams put together in the manner shown in Fig. 71, which is a drawing made from a photograph taken at Tokoro. The houses are thatched with reeds, usually the *Imperata arundinacea* Cyrill, held down by poles. Such a house is shown in Plate XCVIII, at Shari. There is a small opening just below the apex of the roof in front, through which the smoke escapes, and in cold weather this is the only outlet for the smoke. A sliding board-shutter in the middle affords ventilation through the roof, but this is closed in the winter. Houses of this kind are common in the north, where the winters are very cold. Farther south there is no opening through the roof, and the smoke passes out through a large triangular opening in front beneath the ridge-pole. To prevent wind and rain from beating in, a rectangular sort of chimney is built in front of the aperture. A similar house, also at Shari, is shown in Plate XCIX. A similar house at Bekkai or Bitskai, near Nemuro, is shown in Plates C and CI, which are two views of the same house. This house is thatched with straw. In Plate CII, back of 342

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

to each other, "How good this water is." Half the fleet went up the river. But the boat in which the Aino was, continued its voyage, and at last arrived at the shore of his native place, whereupon the sailors threw the Aino into the water. He thought he had been dreaming, and then he came to himself. The boat and its sailors had disappeared; whither he could not tell. But he went to his house, and, falling asleep, dreamt a dream. He dreamt that the same old chief appeared to him and said: "I am no human being; I am the chief of the Salmon, the divine fish. As you seemed in danger of perishing in the waves, I drew you to me and saved your life. You thought you only staid with me a single night. But in reality that night was a whole year, at the conclusion of which I sent you back to your native place. So I shall be truly grateful if henceforth you will offer liquor to me, set up the divine symbols in my honor, and worship me with the words, 'I make a libation to the chief of the salmon, the divine fish.' If you do not worship me, you will become a poor man. Remember this well." Such were the words which the divine old man spoke to him in his dream.

LIST OF SPECIMENS FROM THE AINOS IN YEZO, COLLECTED DURING THE SUMMER OF 1888.

By ROMYN HITCHCOCK.

[The numbers refer to the entries in the register of the U. S. National Museum.]

Mat.—Made of the rush *Scirpus maritimus*, the *suge* of the Japanese, with black or brown colored squares of dyed bark of *Tilia cordata*. The elm bark is also used for the colored parts. The brown color is obtained from the bark of *Æsculus turbinata*, the black from *Ulmus maritima*. Ainos of Yezo, 1888. 150632.

Mat.—Same as 150632. Ainos of Yezo, 1888. 150633.

Mat.—Same as 150632, different pattern. Ainos of Yezo, 1888. 150634.

Mat.—Same as 150632, different pattern. Ainos of Yezo, 1888. 150635.

Mat.—Same as 150632, different pattern. Ainos of Yezo, 1888. 150636.

Shoes made of fish skin.—Worn with snow-shoes in winter. (See Pl. XCVII.) Ainos of Yezo, 1888. 150637.

Quiver and poisoned arrows.—Arrows with iron heads, poisoned with a preparation of aconite root; used to kill bears. Ainos of Yezo, 1888. 150638.

Quiver and poisoned arrows.—Arrows with bamboo heads, poisoned with a preparation of aconite root. The shafts made in sections of reed and wood, with feathered ends. Ainos of Yezo, 1888. 150639.

	Inches.
Length of bamboo head	1½ to 2
Length of upper shaft of wood	5½ to 6
Length of lower shaft of reed	12½ to 13

Stone arrow heads were probably in use by the Ainos within the historic period. They are found buried on the soil near the surface in many places.

Bow.—Made of the wood of *Taxus cuspidata*, which is preferred for the purpose. The specimen is 49 inches in length. The string is twisted bark cord. (See Fig. 84.) Ainos of Shari, Yezo, 1888. 150640.

Bow.—Similar to 150640, but 52 inches long. Ainos of Yezo, 1888. 150641.

Bow.—Small bow of wood wrapped with strips of bark to strengthen it. The string is secured at one end to a piece of hard wood fitting over the end of the bow like a cap, held in place by a wooden pin. Ainos of Yezo, 1888. (See Fig. 84.) 150642.

Snowshoes.—Made of wood with thongs of bear skin. These are worn with the shoes of fish-skin [No. 150637] or with much more comfortable boots made of hide and fur. (See Pl. XCVII.) Ainos of Bekkai, Yezo, 1888. 150643

Sandals.—Shutukeri. Very rudely made of walnut bark, secured to the foot with cords of bark. (See Pl. XCVII.) Ainos of Piratori, Yezo, 1888. 150644

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

could make out my surroundings clearly enough. There was an old man, perfectly naked, with a fine head, long white hair and beard, sitting on the ground among a mass of sea-weeds, which he was disentangling and packing. Two young women and two young men, with bright, intelligent eyes and high cheek-bones, were helping him in his work. In their quiet, gentle way they all brought their hands forward, each rubbed the palms together, and, lifting the arms, slowly stroked their hair, and the men their beard with the backs of their hands, while the women rubbed the first finger under the nose from the left to the right. This is their salutation, and it is most graceful. They seemed pleased to see me, and asked me to sit down. As there were neither chairs nor sofas, stools nor cushions, I squatted on the ground.

AINU WOMAN SALUTING.

Most Ainu of Volcano Bay understand Japanese, and they also speak it, interpolating Ainu words when necessary, so I began a conversation. My presence did not seem to disturb them or arouse their curiosity, and, beyond gazing at the mother-of-pearl buttons on my white coat, they did not appear to be struck by me. Evidently the buttons were much more interesting to them than the person who wore them. Now and then they uttered a few words, but whenever one spoke some of the company seemed to be angry, as at an impertinence or a breach of etiquette. Men and women wore large ear-rings or pieces of red or black cloth, which added a great deal to their picturesqueness ; but the women were disfigured by a long moustache tattooed across the face from ear to ear. Rough drawings adorn the arms and hands of the women, and some of the younger females would undoubtedly be fine-looking if not disfigured by the tattoos, for they carry themselves well when walking, and possess comely features. Judging from appearances, I should think them very passionate.

Coming out of the hut I saw a scene which I shall never forget. Two naked boys, covered with horrible skin eruptions, had got hold of a large fish-bone, out of which they

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

difference in colour where it has been affected by the weather and where not, thus giving a distinct clue of some passer-by, man or brute; and when once you have found what the characteristics of the tracks are, the most difficult part of the task is accomplished.

On weather-beaten rocks the trail is more difficult to strike, and more difficult still on rocks over which the sea washes. "For," say the simple people, "how can you see tracks on hard stone? The foot certainly does not leave a print on rocks as on sand; and even supposing that the feet were dirty, the sea would wash away the marks, and you could not see anything."

In my case I limited my search to bare-footed marks, as the Ainu generally go bare-footed. Everybody knows that dogs track by scent, and this is a sure proof that every footmark must have a certain special odour, however infinitesimal. When we remember that the act of walking makes the feet warm and perspire, it is easy to understand that this perspiration, which is a greasy substance, leaves a mark on the stone—though to be sure it is sometimes almost imperceptible, especially when quite fresh. But most of us, when children at school, have noticed that touching a slate with moist fingers leaves a greasy mark, which could not be rubbed off again. The same thing happens when we tread on stones with bare feet. If the sea washes over the stones after the greasy impression has been thus made on them, it does nothing but accentuate these marks, and show them more plainly, as the salt water acts in one way on the untouched parts of the stone, but in a different way where the grease has been absorbed. These marks are generally very faint, and it requires some training before they can be discerned; but when the knack is once acquired, they become evident enough. To an observant eye, and with a little practice, it is not difficult to perceive whether one or more persons have tramped on a given place, and in what direction they have travelled. The marks on stones which are washed over by the sea are usually of a lightish colour.

I could almost invariably distinguish the footmarks of an Ainu from those of a Japanese, as the Ainu take longer strides, and their toes are longer than those of the Japanese.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

Moreover, with the latter, when walking the greater pressure is forward under the foot, and their toes are turned in; while in Ainu footprints the whole foot rests on the ground, and they keep it perfectly straight, moving the two feet parallel to each other.

I have given these few points on tracking, as it will explain to the reader how I was able to find my way from one village to another miles apart, to steer for huts where I had never been, and to overcome great difficulties, which I could not have surmounted if I had not learnt the art of tracking, and so far developed my natural powers. My ponies were also to a great extent my teachers; and by a close examination of their instinct I learned that I myself possessed it, and improved on it.

Between Sawaki, or Fujima, and Poronai there is a beautiful forest of oak and hard-wood trees on the hills and firs on the higher mountains, while the shore above the sea-wash is covered with thick scrub-bamboo, which reaches a height of about ten feet.

On the sandy beach, besides a large number of whales' bones, there is any amount of driftwood.

At Poronai, which consisted of only eight huts, the Ainu had adopted an architecture for their storehouses different to that of other tribes. The walls and the roof were made partly of wood, partly of the bark of trees. Heavy stones were placed on the roof to prevent it from being blown away during the strong gales so frequent along that coast.

The natives described the winter weather as very severe, especially during northerly winds, and they told me that some years the sea all along the coast is frozen for some eight or ten miles out, besides the drift-ice which sets in from the north and works its way along the coast as far as Cape Nossyap, in the neighbourhood of Nemuro. At the beginning of the winter this ice, probably drifted across from Sakhalin by the strong current in the La Perouse Strait, sets in from the north and works down all along the north-east coast of Yezo, filling up all indentations in the coast-line, and forming a solid mass on the surface of the water.

Seals are very plentiful on these shores as far as Abashiri,

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

AINU MAN WALKING WITH SNOW-SHOES.

CHAPTER XXIII.

Movements and Attitudes.

THE Ainu people may be called physically strong, but yet they are not to be compared to the Caucasian races. They are fairly good walkers, capable mountaineers, and deft marksmen, but they do not excel in any of these exercises, either by speed and endurance in the former two, or by special accuracy and long-range in the latter.

In the Ainu country most of the hard work is done by the women, who thus surpass the men in both endurance and muscular strength. Ainu men are indolent, save under excite-

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

Ainu men are indolent, save under excitement. They will cover a long distance—say forty miles—in one day, bear-hunting, and not suffer from great fatigue, while they will not be able to walk half that distance under less exciting conditions. The average distance which an Ainu can walk in one day on a fairly level track does not exceed twenty-five miles at the rate of two and a half miles an hour. The distance he can run would not go beyond ten English miles, and this is partly from want of training, as he never runs if he can help it. If, however, the walk of twenty-five miles, or the run of ten miles, had to be kept up for several days in succession at the same pace, few Ainu could manage to hold out for more than three days at most; while a walking average of fifteen miles and a running average of six miles each day could be kept up for a week. In walking and running women are as good as men in one day's distances; but, contrary to what they are in manual labour, they lack endurance in locomotion, and break down after the second or third day. Men regard running as unbecoming after childhood. "If we must go quick, why not go on horseback?" says the practical Ainu, who is as perfect a horseman as the Indian.

When riding, he is able to cover a distance of fifty-five miles easily in one day on a good pony, and about seventy miles if he changes his quadruped four times. Both men and women ride in the same fashion, astride, and nearly always on bare-back, or with simply a bear-skin thrown over the horse. Pack-saddles are only used when carrying wood, fish, sea-weed, or other heavy articles; and though the Japanese of Yezo designate these by the name of *Ainu kurah* (Ainu saddles), they are only in reality rough imitations of their own pack-saddles. Though women do ride on occasions, it is the men who are the true equestrians. From their infancy they spend a great deal of their time on horseback, while women ride only when obliged. Being, therefore, accustomed from their earliest days to ride pretty nearly from morning to night, men can stand many days of hard riding, and are not so easily exhausted as by walking or running. The Ainu are good at horse-racing, as we have seen at the Piratori festival, but foot-racing, even when the distance was short, gave but poor results.

Weights and burdens are carried entirely by women, and

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

thus causing a flow of saliva, which to a certain extent quenches their thirst. However, the reason given by the Ainu is not this. According to them, certain stones and some kinds of grass contain a great amount of water.

More interesting to me than their physical characteristics were their movements and attitudes, which I was able to study and note correctly without their observation. For instance when Ainu try to move some heavy object they pull it towards them. Thus, when they drag their "dug-outs" and canoes on shore, and again when they launch them, they never push from them, but always pull towards them. If an Ainu has to break a stick planted in the ground he does it by pulling it; whereas a Japanese will push it. Again, in pulling a rope the Ainu pull; the Japanese push by placing the rope over one shoulder and walking in the direction wanted. In a crowd where a Japanese would push his way through by extending his arms and thus separating people, the Ainu seizes a man on each side, pulling one to the right and the other to the left till space for him to pass is made.

As muscles are only strengthened by exercise, it is not astonishing that we never find well-developed arms among the hairy people, who so seldom make vigorous use of them. Children are as fond of climbing trees as the average English boy; and sometimes this is done in our way, by putting the legs and arms round the trunk and gradually "swarming" up; but with trees of a small diameter the ways of monkeys are adopted. The arms are stretched, and one hand is placed on each side of the tree. Both feet are then pushed against the trunk, keeping the leg slightly bent, but stiff. One hand goes rapidly over the other, one foot above the other, and so on; and the more rapid the movement the easier the climb, if care be taken to plant the feet firmly so as not to slip. Ainu boys are dexterous at this; but I have never seen full-grown men attempt it, though I am sure they could if they chose. Elderly people are very sedate in Ainuland, and violent movements are generally avoided.

Where the Ainu are indeed great is at making grimaces. The Ainu resemble monkeys in many ways, but in this special accomplishment they beat monkeys hollow. It would take volumes to describe all the different grimaces which I saw them

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

even more characteristic than this is when both hands are placed in front, the fingers of the right hand overlapping those of the left. When sitting this is their invariable attitude, but in walking the arms hang by the side, and no swing is given to them to help the motion. In running, the arms are bent, and sometimes the hands are kept half opened about the level of the shoulders.

The Ainu legs, notwithstanding their greater muscular power than that of the arms, are neither stout nor well-developed—but they are wiry. The hips are narrow, and the legs are slightly curved.

The gait is energetic but not fast, each step being flat, with the foot firmly planted on the ground. When in motion the feet are perfectly straight, and move parallel to each other, and at each step the heel and toes touch the ground at the same time—an undeniable proof that the body is well balanced when they walk.

The Ainu walk mostly unshod, and the average length of the step in men is twenty-six inches (from heel of left to tip of right foot), and in women about twenty inches. The average number of steps to the minute is ninety-two in men and ninety-eight in women. Where the Ainu is seen at his best is when he is riding bareback. He sits so firmly that animal and rider seem to be only one body. The knees are slightly bent, and the legs and feet hang so that the toes are a great deal lower than the heels, and are also turned in. No voluntary muscular contraction is affected on the muscles of the legs; for if the knees are bent this is because of the shape of the horse's body, and if the rider "sticks" on his steed it is merely by the counterbalance of the dead weight of his two legs. The body of the rider is quite erect when riding gently, but on increasing speed the body is thrown backwards, the legs remaining in the same position. The single rein is held in the right hand resting on the horse's mane, and the left arm habitually hangs or rests on the rider's leg. When feeding in his hut, the Ainu sits cross-legged, but in places where he can lean against something, or out in the open, he squats, bearing his weight on both feet, but with the legs bent to such an extent that his head is on a level with his knees. Often his arms are rested on the knees themselves, and food is passed

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

after they have become wives. The moustache is generally finished before a girl gets married, as she herself is anxious to be thus decorated; but there are no rules as to virginity or marriage, for the arms and hands are as often tattooed after marriage as before. Indeed, in the Ainu country, "tattooing" one's wife seems to be one of the pleasures of the honeymoon. The design of these tattoos is meant to be, but is seldom, symmetrical. The Ainu apparently execute these designs on a preconceived plan, but the results rarely come up to expectation, as no drawing of the design is prepared beforehand. The bluish-black colour of the tattoo is very permanent and strong, and many an Ainu woman is disfigured for life, who, according to our ideas, would otherwise be good-looking.

[98]

SNOW-SHOES.

7:Munro & Seligman D.E-4.5 (ca. 1900-1942) 1963
AB6 Ainu AB6

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holding her hand. The chief mourner walks alone, using a walking-stick which is made and used only for the funeral. He carries the principal grave-goods in a mat-bag (*chitarabe*).[1] No one in the procession turns back or looks back until the grave is reached. If a brook has to be crossed it is bridged over; it is shameful to the dead and disrespectful to Wakka-ush Kamui to contaminate pure water by taking a corpse through it. The grave-post is carried by two male relatives.

[481] ●

[823]

In the past Ainu had no graveyards, burial in spots round the village being the rule. As we have seen, elders were sometimes buried near the house. But there have been graveyards for many years, and in the second decade of this century I have known young mothers visit the graveyard to press out their milk on the grave of a baby. While adults may visit graveyards, children are forbidden to go near them, and are terrified by frightful tales.

[765]

The grave is always dug on the day of burial, which lessens the risk of its occupation by evil spirits; it is oriented slightly south of east, as is the head of the corpse.[2] It is lined with matting and two food bowls are filled with earth and placed on the ground near the west end. This has been explained to me as a device to deceive evil spirits. A sharp post is driven into the bottom of the grave, at the head end, to make a hole for the grave-post, which is inserted after the grave has been covered in. In this district the grave-post is inserted on the left side for a man and on the right for a woman.

[823]

On the way to the grave the women continue to weep and chant the dirge, and this goes on during the burial. I am told that some Ainu of Sakhalin throw themselves on to the ground at the grave-side, even in snow or mud, and wail loudly. Near relatives gather round the head of the grave, but there does not seem to be the same formal order of precedence as there is in the house.

The body is lowered gently; sudden movement might harm the dead and would alarm the living. The rope is cut, and is never used again. Tobacco-pipe, tray, food-bowl and chopsticks are placed by the head, the bowl being inverted on the tray. Most of the other grave-goods are placed at the foot. Some of the metal goods were

[1] It is said that grave goods for a male were put into a man's bag and for a female into a woman's. (*Materials for Summarised Ethnography of Eastern Asiatic Peoples*, Vol. II, *The Ainu*, Tokyo, 1944).—H.W.

[2] It was usually oriented so that the head pointed upstream (*Materials for Summarised Ethnography of Eastern Asiatic Peoples*, Vol. II, *The Ainu*, Tokyo, 1944).—H.W.

G 481 /474 cont./

As essential a service as the small ski performs, however, they are not very suitable for long trips over deep and loose snow on uneven forest terrain. For, because of their small size, they prevent sinking into the snow only in a very imperfect way, they are not very flexible, and, as a result of not having a fur cover, they are not very smooth; indeed, in wet weather, the clinging snow makes travel on them very difficult. For their hunting expeditions and other long trips, the Gilyak therefore do not use the small ski, but the large ones -- enj (Pl. XXXV, Figs. 4-6 /see p.1015/). G [824] Like the small ski, they are usually made of larch wood (Gilyak koi), which the Gilyak therefore designate as lakk-tschchar, i.e., ski wood (3), but are considerably longer and wider and provided

A 481 824 113

3. The Ainu on Sakhalin prefer to make their ski out of the wood of Sorbus aucuparia (Schmidt, "Reisen im Amur-Lande und auf der Insel Sachalin /Travels in the Amur Region and on Sakhalin Island/." -- Mém. de l'Acad. des sc. de St. Pét., VIIth series, Vol. XII, No. 2, p. 99; Mitsul', Ocherk" ostr. Sakhalina /Sketch of Sakhalin Island/, p. 33), the Goldi out of ash wood (Budishchev", "Opis. lies. chasti Primorsk. obl. /Description of the Forests of Parts of the Maritime Oblast/." -- Zap. Sib. Otd. Imp. Russk. Geogr. Obshch., Books IX, X, p. 128).

G 481 [824] with a fur cover, although otherwise they have about the same shape as the former, in particular being likewise flat and level up to the front end gently curving upward. The cover is made of G [237] sealskin, which, with the hair pointing toward the rear, is pasted as smoothly as possible over the whole underside of the ski by means of isinglass and is turned up along the two edges. In addition, for fastening it, there are two long strips of whalebone or carefully polished wood running like rails along the edges of the ski and fastened by wooden pegs to the ski board. The straps for